

LECTURE

INTRODUCTORY TO THE COURSE

OF

PRACTICE OF MEDICINE,

DELIVERED IN

ANDERSON'S UNIVERSITY,

MDCCCXLVI-VII.

By ANDREW ANDERSON, M.D.

Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά.

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I pray consider it.—Do I come to tell you that I would *tie* you to this War? No. But if you *can* come to prosecute it, prosecute it vigorously, or don't do it at all. I think it my duty to deal plainly; therefore this is what I advise you,—that we join together to prosecute it *vigorously*.

OLIVER CROMWELL.

GENTLEMEN,

I am not here to speak the praises of our school ; I would rather you should write them—in your deeds—over the world. I shall but try to explain in simple words what it is that we are met to do, what are the difficulties that obstruct our doing it, and what the prospects that are to cheer us on.

It is no light matter, Gentlemen, to teach THE PRACTICE OF MEDICINE ; and when you think of the circumstances of my succession to this chair, you will the more believe how burdensome I feel the task to be, and how heavy its responsibility ; yet it is comfortable to think that a brilliant genius is not needful to make a useful guide, and if I may but have the pleasure of feeling that I have set you in the proper way, I shall expect, and I shall rejoice, to see the pupils soon outstrip their teacher.

For indeed I hope you all remember that lectures are intended less to teach than to show you how to learn. It is of first importance for a man to know exactly what he is about, and not to float vaguely adrift on the sea of life ; and the more perfectly you succeed in getting your eye upon the true end of all your efforts, and your hand on the rudder that is to guide your course, and into your mind those high principles which should ennoble all its workings, surely the less waste will follow of your strength and time. It is a miserable thing to see a man go wrong all his days for want of a defined idea of his position and his duties ; or because he is the slave of some false notion which warps his thinking, and cheats him of his true position in the world. How much is seen of this in reading men's biography ! Look at the aimless course of one, traced like the sprawlings of a spider on the sand ; and the path of another deflected mournfully by the bias of some load of prejudice, which education might have removed before his race began !

It is your duty, Gentlemen, to take a sober view of the course that lies before you, thoroughly surveying it in all its stretch ; and then to find out as best you can, each of you his own character and powers, and having compared your capacities with your opportunities, to lay your plan decidedly, and manfully to face your work. And if you have properly examined the ground we have to labour, your hearts must indeed be stout if they do not somewhat quail before the prospect. I am not speaking now of the lore of the Schools, or of the questions of Courts of Examiners. Is it right for a man who is looking to a profession like that which you and I have chosen, to think of “passing” as of his ultimatum ? Let him think of his future patients, and of his deep responsibilities ; of anxious friends hanging on his words for guidance, on his looks for hope, on his skill for life : —Surely this were a better stimulus !

There are some, I doubt not, who have but little fear, thinking that there lies before them no great difficulty. Ignorance is the parent of their confidence ; and the mantle of humility, which always sits so gracefully, would be their passport, I can tell them, to more sure success.

But I know that there are others, though it may be not so many, who are tempted to sit down in despair, thinking they can never cope with such a study. Now, if duty call you to the task ; if Providence have given you this course to run ;—Up ! and overcome that despondency, which will grow, if you indulge it, till it makes you very miserable. ’Twere manlier to look for once calmly at your powers, and if your sober judgment say that they are too feeble for the Study of medicine, conclude to give it up ;—but if otherwise, press on courageously ! It may be true that a man is a cripple, and must perforce fall somewhat behind his fellows ; but tell me whether he be most likely to reach his journey’s end by hobbling bravely on with a good stout heart, or by sitting down in the ditch, to groan lugubriously over his lameness ?

Besides, I fear that much of this is only disappointed vanity. The man is loath to run at all if he may not be the first ; his heart is full of bitter envy, and he is self-deceived to think it humble. Now we are not placed here on earth to feed our own love of approbation, but to “serve our generation by the will of God” : we are born to work ; and well is it for us that we are born to rejoice in working ;—to enjoy for its own sake the healthy exer-

tion of our faculties, and to reap a second crop of pleasure in being of use to others :

“ O mortal man who livest here by toil,
Do not complain of this thy hard estate;
That, like an emmet, thou must ever moil,
Is a sad sentence of an ancient date,
And certes there is for it reason great ;—
For though sometimes it makes thee weep and wail,
And curse thy star, and early drudge and late,
Withouten that would come a heavier bale,
Loose life, unruly passions, and diseases pale.”

The Italian may place his summum bonum in that *dolce far niente* which his Roman ancestor sighed after in silver verse :—

“———— O qui me gelidis in vallibus Haemi
Sistat, et ingenti ramorum protegat umbrâ!”—

but our Saxon blood should thirst for more manly joys : the threescore years and ten are all too short for dreaming day-dreams in, if even you should reach their limit :—“ *Quamquam quid est in hominis vitâ diu? Da enim supremum tempus ; cum enim id advenit, tunc illud, quod praeteriit, effluxit ; tantum remanet, quod virtute et rectè factis consecutus sis. Horae quidem cedunt, et dies, et menses, et anni ; nec praeteritum tempus unquam revertitur ; nec, quid sequatur, sciri potest.*” Work with a prudent care for your health, that your mental and bodily vigour may not fail ; but if possible be busy ; for if a man have an available mind at all (and there is none which may not be of some small use), he must keep it active, else it will rust ; and he will either be made unhappy by feeling that his days are frothing uselessly away ; or if he be of another stamp, he will mope over molehill-miseries till they rise mountain high, and shut out the sunshine from his life.

Gentlemen, I have three objects in addressing you to-day. I wish to show you first what the scientific Practice of Medicine is, and how we are to know it from Quackery. I wish to show you, secondly, how you should set about the study of this noble Art. And lastly, I wish, if possible, to make you feel the dignity of the Profession you have chosen.

I.

At the outset, then, it is not very encouraging, that now, after twenty ages are past and gone, and our library shelves are

groaning under the gatherings of 2000 years, we should hear men calling out on every side that our great *Ars Medica* has no existence, or that at best it only serves to fill the pockets of Practitioners.

This is a day, you know, of many novelties, and of scepticism of various kinds ; and while Religion, and Politics, and Science are all perplexed, how should Medicine escape ? But it is a day of knowledge too—of that little knowledge which is *not* the safest ; and it will not be for your comfort or your credit to wrap yourselves up in your dignity, contented to despise the clamourers. You must, for your credit, be able to answer their objections ; and for your comfort, must feel the bottom with your feet, or by and by they will talk you into the belief that you are driving beaconless across a sea of doubt.

No doubt it is a sea—a Doctor's life—and often not the smoothest. But, Gentlemen, there is a Practice of Medicine, like a path of stepping stones across its channel ; nay, in many places you can walk a good way on firm dry land. And what if now and then, when the tide runs high, some of the stepping stones be covered, what sense is there in denying that they are there at all, when you have felt your feet upon the rock ? And because a score of centuries have not sufficed to perfect the pathway ; and while under our very eye many labourers are ever painfully filling up the void ; are we to sacrifice the whole, and choose rather to plunge flounderingly on, because we are apt now and then to lose our footing ?

Hydropathy may seize upon one of our most useful and well known agents, and vaunting it as a Panacea, claim to be crowned as its discoverer,—like a man who has made a dressing-gown of the same stuff as his brother's waistcoat, and, without another stitch on his back, struts forth glorying in the majestic simplicity of his garb. Let him choose his own quiet and sheltered path, and his train sweeps the ground most decently ; but if he turn the breezy corner, up fly the skirts, and ludicrously proclaim their own woful insufficiency.

And Homœopathy may manufacture mysteries before which Reason is to be silent as at those of Holy Writ ; and brandishing the weapons with which our errors have supplied it, may mount the Rozinante of man's credulity, and ride full tilt against Common Sense. Let us confess that there are many deficiencies in our science, much absurdity and folly in ourselves, and that

many licensed Practitioners, alas ! are but Quacks under the Doctor's gown ; and thus blazoning our own past faults on our shield, so triply strengthened, and armed with the recollection of the acknowledged power of hope and confidence, and that a judicious regimen is half the treatment, as the neglect of it is more than half the cause of disease—let Common Sense stretch forth its spear, and bravely touch the awful Shape ; for this

“ ————— No falsehood can endure,
 ————— but returns
 Of force to its own likeness, up he starts,
 Discovered and surprised : ” —

who but our old and trusty friend the *Vis Medicatrix Naturae*, crouching under the same cloak with a False Diagnosis ! “ A most delicate monster ! Where did he learn our language ? ”

But, Gentlemen, let us turn to profit both these systems, false as in the main they are : not despising instruction because of the source from which it comes,—not too proud to be taught wisdom, though by the voice of abusive ridicule addressing us as fools.

Let Homœopathy, though its proper strength be nothing, remind us of what we knew before, but had too much neglected :—of the importance of regimen ; of the natural tendency of many maladies to health ; and above all, of the necessity that we should not forfeit the praise of the old rhyme :—

“ Our Doctor he's a man of skill,
 If he does you no good *he'll do you no ill.* ”

Let Hydropathy speak to open ears of the greater use that might be made of the pure element, to wash the outer or the inner man ; of cleanliness, which is “ next to godliness,” and of the blessing of fresh air and exercise.

And forget not that among ourselves there may be errors not less grievous than these ; and that Broussais' Gastro-enteritis, and Bouillaud's bleeding “ *coup sur coup*,” and the countless forms of hobby which men's eyes are fixed on till they shut out all facts besides, are dangerous to the progress of our art as the rankest heresy of them all.

Gentlemen, I know full well that this our estimate of these new systems is assertion, and not proof. But I hope you do not fancy that I can give you proof of it to-day. I trust before six months are gone,—after a careful study of our noble science,

—after examination made of what is done and doing in the various branches of our art—to have proved to all of you that we possess, based on enlightened Pathology and on sure Experience, clear and simple modes of cure for many ailments ; that where our doubts close round us, and the labyrinth gets more perplexed, there are clues in the path by which to feel our way; and that even when we are ready to be lost in the deepening shadow, there are yet indications, like the broken branches and crumpled leaves in a dense forest, to give us guidance.

But, Gentlemen, no careless eye, no heedless step, no inattentive mind, will deliver you from these entanglements. Harassing doubts will often perplex you, and you may now and then be half despairing. There is no royal road to Physic. But let each pluck up a heart and play the man, and none of you need fear. Those who are least careful to observe and analyse the phenomena they see, are most likely to go wrong. Do *you* study well the principles of true Pathology, and search carefully the records of sound Experience, and, one foot firmly fixed on each of these, your steadfastness will defy the blasts of their shallow sophistry.

But is there no lurking danger more insidious than this? Alas, there is !

There is, indeed, a base-born Quackery, that placards the streets with its vile advertisements. *You* are in no danger, I know, of falling so low as that.

There is, we have just seen, a polite heresy, which, self-persuaded that falsehood is truth, parades its delusive elegancies before the world ; neither will *that*, I hope, seduce you.

But there is a grievous fault to be laid, I fear, to the door of many a one who would spurn the hated name of Quack, and which stamps him as acting, in so far at least, below the dignity of his calling. For your credit and your peace of mind I beseech you to mark it, that if a man, however learned and skilful, however honourable and honoured, do treat a single case without putting forth all his power, and cheat his patient thus of what is but his due, be it in a moment of weariness, or in the hot hurry of many engagements, thus far that man is a Quack ; it may be with much to palliate his crime, but still in this respect he is a Quack : and thus as men are pressing through the tangled ways of life, Quackery sticks fast to many a shoulder that heeds not the clinging nuisance. “So far,” says

Dr. Johnson of Boerhaave, "was this great master from presumptuous confidence in his abilities, that in his examinations of the sick, he was remarkably circumstantial and particular. He well knew that the originals of distempers are often at a distance from their visible effects; that to conjecture where certainty may be obtained, is either vanity or negligence; and that life is not to be sacrificed either to an affectation of quick discernment or of crowded practice, but may be required, if trifled away, at the hand of the physician." And, Gentlemen, if you do not to the utmost use your means of study; if you neglect the opportunities soon to be foreclosed, and willingly enter upon life worse prepared than but for your own carelessness you might have been, *you* too, I tell you, will be Quacks.

And now you will expect, as you have a right to do, that I should try to show you *how* you best may study.

II.

I will not say a word as to conduct. I am addressing Gentlemen, and may I not take it for granted that your behaviour will not belie your name?

Nor will I speak of diligence in working; for he who is idle with a profession like ours before him, must have sadly failed to grasp its magnitude: *Vita brevis, ars longa*. And if any here have to reproach yourselves with precious time mispent, blink not, I beg of you, at your errors;

"For never can true courage dwell with those
Who, playing tricks with conscience, dare not look
At their own vices."

Look backward with a steady gaze, and forward with a sturdy purpose, and the future may be none the worse for the past;—

"The strongest plume in wisdom's pinion
Is the memory of past folly."

But there is much in knowing *how* to work, as well as in being willing to put forth all your strength. You must discipline and train your mind, and keep it well in hand; it must be the servant of your will, and not the master. With you it must not be "*Video meliora proboque, deteriora sequor*." You must train your mind to work with dogged perseverance, refusing to

turn aside for other things; while, like a judicious master, you do not overtask its strength, nor break its back by heavy burdens. Teach it agility in passing from one subject to another, throwing off the first entirely when it engages with the second, and thus it will accomplish double work, and the variety will supply the place of lazy repose. And let the motto *CARPE DIEM*, like the magic ring of Eastern story, press ever on your hand when it forgets to do with all its might what it finds before it. Be most miserly of time, and cherish order and arrangement, till want of punctuality become a pain.

Nor must you wander from actual fact to build castles in the air. You begin to think,—O had I that man's talents what great things would I do! Had I that man's opportunities, how much would I improve them! Were I exposed to that man's trials, how noble would my fortitude appear! Now, Gentlemen, this will not do. Our real life has but one thing in common with these imaginations, and that is its evanescence; and every minute of it which we waste on them just glides away, unmarked by that impress which it was our duty to have left upon it, not after the measure of our air-drawn fancies, but according to the strength bestowed upon our living arm. And as for our feelings—they get blunted by the contact of imaginary woes, and our sympathies drained away, so that they will not flow on real sorrow, which, on the other hand, if we accustom ourselves to see and to relieve it, toughens us indeed externally, so that we can stand amid groans and blood without an eyelid quivering; but our hearts are kept soft by the case-hardening, and more fit to afford that solid comfort which weeping could not give.

Almost all science might well beseech the Physician, and from most departments of human knowledge you might cull what would aid your professional pursuits; but remember that your chief earthly object is to become good Practitioners, and that to this all must be subordinate. Study Physiology, I beseech you, for it is the only sure basis of scientific practice, but do not entangle yourselves in its intricacies so as to lose the way to Practice itself. Study Chemistry that you may know the drugs we use, but do not plunge overhead into its vast profound. Let Botany reveal what it can tell of simples, but resist the temptation to wander too far across its pleasant fields. Let the young Physician never forget that it is not in the scientific coterie, but at the bedside, that his peculiar province lies;

and let there ever ring prospectively in the Surgeon's ear the din around,

“ Where mingles war's rattle
With the groans of the dying ;”

for there he may stand alone, while it depends on him, as far as on man it may depend, to slay or save.

When you listen to lectures I need scarcely tell you to have at hand a note-book, and to fill it with memoranda

“ Of goodlie compasse and of compact strong,
Neither unseemlie short nor yet exceeding long;”

But the best note-book, after all, is a well packed memory—an assorted store of facts from which recollection may draw at pleasure. And do not load yourselves with too many subjects in one session. If you are *listening* all the day you will find it hard to *attend*. “*Festina lente.*” If you are for ever swallowing, when can you chew the cud?

But, Gentlemen, that which it is most your interest to do to purpose, and yet that which I believe to be the oftenest misdone, is your Hospital attendance: and I would set out by saying that in the Hospital your attention should be at first directed to the study of the nature rather than to that of the treatment of disease. I do not mean, of course, that you are not to mind at all the treatment, or that you are to pay no attention to the remedies that may be used, and to the effects they produce. But I mean, and I insist on this decidedly, that your first great object should be *to understand and to be able to detect disease*. You must acknowledge that this forms the only sure ground for scientific practice. With a false diagnosis, it is only by hap-hazard that the treatment can be right; with an imperfect knowledge of the natural progress of the malady, how can you comprehend the effect of medicine; how can you otherwise than guess at the result?

And remember that now in the Hospital there lies before you a boundless field for such studies, [for which in private practice you will find comparatively little opportunity. You have facilities unrivalled for comparing one case with another; every day you may correct your diagnosis by the scalpel, and thus, if you choose—and I warn you to choose it now—you may in a few months acquire an acuteness in unravelling symptoms which years of after life will not teach.

As long as medicine cannot be practised according to a set form of rules ; as long as treatment depends for its success on the care and the ability with which each individual case is studied, and its parts analysed, and the appropriate means nicely adapted to the special exigency ; so long will the diagnosis be the first great element in the physician's success, and so long must his practice be, not the slavish imitation of what he has noted down as having been done by such and such a man his teacher, but the result of his own careful thinking. Thus will his practice be eclectic, not tinged with the colouring of the schools. "I am of opinion," says Dr. A. T. Thomson, "that the moment a practitioner ceases to be a *student*, he is no longer worthy of the confidence of the public ; and that the life of a physician can only be truly useful and honourable when it is unremittingly employed in study, in determining the truth of theoretical opinion by observation, and in proving the value of practical suggestions by the results of experience."

You will not meet diseases in nature as they are classed in the books of Nosology ; you will find many a case, exactly the like of which is not on record ; you will be consulted for a thousand little ailments about which no author writes, and yet which you are asked to cure, and the curing of which will gain you friends and credit. And tell me how you are to treat them well, except on the principles of scientific Pathology ? You cannot follow others, for there are no footprints here. But if you have accustomed yourselves to be your own guides, and to depend on yourselves for help, you will often see doubts dispelled, and come off victorious, where the routine practitioner would have been baffled.

And so I think it comes, that it is in one's own practice that Practice may best be learned, and there needs not many cases, or rare and curious ones, to gain this end ; the simplest and the plainest, which are the most useful because the most frequent, will often subserve it well. Closely watched in all their varying phases, by a mind stimulated by personal responsibility, they will yield a far richer fruit of real experience than all that we have seen under others' care. For remember that experience does not consist in seeing many things, but in observing much ; and that he who has just ended an attentive pupilage may have more available experience than the careless practitioner of many years.

And be not satisfied with watching merely, but *record* your observations. Thus only will you have a storehouse to go back upon when your resources are low ; thus only can you fix that knowledge, which otherwise will fleet from your minds like the shadow of a cloud from the sea. And observe, besides, it is thus only that Diagnosis can be studied. If what you have supposed to exist be not put down in black and white, you will find the whole a slippery thing, and be apt to deprive yourselves unconsciously of the benefit of your experience, by fancying that you stood less in need of it than you really did. And I need scarcely remind you that but a few cases at a time can be thus effectively studied. Select those you intend to watch, and concentrate your attention upon them, and do not let your wits go wool-gathering over a hundred cases, which they cannot master.

Yet I must warn you of another error into which you are not unlikely to fall. If some men observe so superficially that they misunderstand even the grosser features of a case for want of the correction which those they overlook would have supplied, there are others who expend much minute care in vain, because they dwell on every symptom as if equally important. The astronomer must place each star successively in the axis of his telescope, that he may know its individual aspect, but the constellations must be studied with the naked eye. And so, though you cannot take too much pains in examining the minute phenomena of disease, if you stop there you have done but half your work ; this is but the needful preparation for that grouping of symptoms around the salient points, which is to guide your practice, and hinder you from frittering away your minds and medicines on sheer trifling.

And now I come at last to a point on which I know my opinion to be at variance with that of others ; but I have carefully thought over it, and the more I ponder, the more am I confirmed by pondering. I advise you not to attend the Infirmary Dispensary, in the early part at least of your Hospital attendance ; and that for reasons which I think you will confess to be solid. From what I have already said I trust you will have gathered that I reckon the habit of carefully studying each individual case to be one of the most valuable that a young Physician can form. So strongly do I feel on this point that I would wish it to be an absolute pain to you to be forced by circumstances to treat a case without a previous full investigation

of all its points. I consider, note my words, the entwining of this habit with every action of your professional life to be the surest pledge of your future comfort, and best to guaranty success. It will give you a satisfaction in all you do, which you can in no other way attain. It will ease you of difficulties under which you must else have succumbed, and even when you fail, your hearts will tell you that it was at least no fault of yours.

Now I ask you if any plan could be devised better calculated to repress, and break, and destroy this habit, than that of attending the Dispensary? I am doubtful, indeed, of the average good it does to the patients, in the scramble for advice, though many, no doubt, are relieved. I am doubtful of the good it does to the Physician, forced to prescribe in haste—studying no case—keeping no record, though he do see interesting cases now and then. But I am not doubtful of the injury it does to the junior student. The diagnosis *may* be accurate—the prescription *may* be exactly fitting—the result *may* be a perfect cure, but that student has not followed the steps of the process. He gets little good of the case before him, and he goes away with hastily formed and often erroneous notions. A general impression of the facts he may carry away,—if those be facts at all which are known only by halves,—but the finer shades, which often give the indication for the scientific choice of treatment, he has entirely missed, and, worse than all, he has been acquiring the bad habit of superficial practice, sure in the end to work him woe.

But, Gentlemen, far be it from me to say that Dispensary practice might not be made available to students, and especially to those more advanced. Were cases classified, and the medical attendants multiplied; and had each man a department of his own with which he might become familiar; and were divers hours or places fixed for these various divisions, so that the unhappy Doctor was not forced to leap most dangerously, within five minutes, from Delirium to Dysentery, from Cataract to Catarrh, from Tinea Capitis to Onychia maligna; were careful records kept of each individual case, which the Physician might refer to, and the student consult;—I adventure to say that if you can find out *such* a Dispensary, you may study *there* safely and to profit.

III.

Medical Ethics, Gentlemen, is a formidable word ;—but it is well to remember that for our right guidance through life we stand less in need of being didactically taught particulars, than of having deeply printed on our hearts those high-toned principles which will of themselves assimilate our conduct to their own lofty nature.

I would that every student who leaves these walls were indeed a Christian gentleman : that in after years there may be none to be pointed at as having disgraced this School by those mean and petty acts to which, alas ! some of the profession stoop ; not true hearted votaries they of our noble science, not philanthropic citizens of earth, but grovelling slaves of filthy lucre, or subservient devotees of the world's applause, to which they offer up their dignity as men.

And yet to be admired of the wise and the good, whose admiration is alone worth having, is no forbidden aim ; and you will best attain it by discarding selfishness, and caring not for yourselves exclusively. Keep your minds in train for sober thinking, your feelings attuned to high and pure morality, your affections ready to flow out in sympathy :—so will you taste the pleasure of an active intellect, and the peace of an upright heart, and the joy of being loved : so want of success will not disturb your inward quiet, which will rest on a surer base than any it can shake : so will you bear about an atmosphere of purity, which will repel the pollutions of the world.

Place your highest pleasure in diffusing happiness, and believe me it will flow back upon yourselves ; nor will you, because it is but your second object, be thereby less likely to attain that well-earned wealth which is yet most unworthy to form the *chief* aim of man. Nor is this the only reward you will have. There is value certainly in the rich man's money, but may not there be value too in the poor man's prayer ?

Make up your minds to meet with some injustice,—to be blamed for what you could not help, (though sometimes praised most painfully when your conscience puts you in the wrong) ; but do not doubt of winning such honour too as an upright man may merit.

Determine for yourselves what is your duty ; and do it calmly in the face of all objection, insisting on acting freely where you

must bear the responsibility. Pretend to nothing to which you have no right ; the assurance put on by ignorance deceives but few : let *your* confidence be based on knowledge, and, sitting easy on you, it will not forsake you in the hour of trial ; for it is by doubt, and not by danger, that a man is most apt to be flurried and perturbed. Let conscious rectitude, not hopeless of higher Help, give your minds that cheerful elasticity which will soften the shocks of life and lighten the pressure of its cares.

Do not despair of your patients, nor give hope lightly up, and your perseverance will often be well rewarded. Let them see that you share in their sorrow and are glad in their joy, and they will welcome your visit as a sunny gleam that breaks cheerfully across their weary way. But then you must not try to comfort them with wise sayings, bottled up for use, and grown flat by keeping, but with sympathy that springs living from the heart as the occasion touches it. It is now and then necessary, indeed, to *appear* interested in one's patients, but as a general rule it is better to *be* interested in them, and to let appearances shift for themselves.

Do not be babblers and busy-bodies, telling tales from house to house. A gossip reminds us too inevitably of an old woman for a gossiping Doctor to be much respected ; and as for your successes—let others praise you, since if you forestal them in that, they will, for lack of talk, almost certainly begin to blame. Besides, it is well that your reputation should follow and not exceed your merits : a man feels very insecure when he knows himself to be more highly thought of than he ought to be.

Of your conduct to your colleagues I shall say but little, as we have no time now for poking about the *chevaux-de-frise* of professional etiquette : act with courtesy, candour, and forbearance ; and without envy. A doubtful look, or a suspicious hint, or a mere assumption of merit undeserved, to the implied detraction from another's fame, may be more injurious than open scorn or sarcasm ; and for its being common, is not less unworthy of a high-souled man. But I need not go on thus ; act, in short, as Gentlemen and as Christians, fulfilling the Golden rule.

In fine, Gentlemen, I would not have you thirled to the oar of professional pursuits, like volunteer galley-slaves. It is, I grant you, a difficult thing for a General Practitioner, who

feels that he has to do with a study but one branch of which has given full employment to far greater minds than his—he feels loath, I say, to spend his time on other studies ; and yet it is, I think, your duty now and then thus to turn aside. Let polite literature grace your minds, and general information expand them ; and though you may have leisure but to glance at many a pleasant subject, yet a little time so passed will not be passed in vain ; for it will give you a status in society, and the power to interest and amuse your patients, and so the better to retain your influence over them ; while your own minds will be the healthier for the relaxation, and will return again refreshed to their peculiar toil, which else would warp and deform them.

Enlarge, then, the stores of your intellect,—thirst ardently after fame ; but see that it be real wisdom, that it be true fame you seek.

“ Knowledge and Wisdom, far from being one,
Have oft times no connection. Knowledge dwells
In heads replete with thoughts of other men,—
Wisdom in hearts attentive to their own.
Knowledge, a rude unprofitable mass,
The mere material with which wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that she knows no more.”

“ FAME is no plant that grows on mortal soil,
Nor in the glistening foil
Set off to the world, nor in broad rumour lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging God ;
As He pronounces lastly on each deed,
Of so much fame in heaven expect thy meed.”

This is wisdom, this is fame :—that clear Fame which the breath of envy cannot sully ; that high Wisdom which is founded on the fear of God.

Gentlemen, there is no kind of cant more dishonest, or foolish, or dangerous, than that which mouths Morality without Religion : it is dishonest, for it arrays itself in stolen ornaments from that Christianity which it would supplant ; it is foolish, since it weaves these precepts like pearls strung on a rotten thread, which may break at any time, and what of the fabric

then ? it is dangerous, because it saps the citadel of the human mind.

There are who would persuade you that such sentiments will take the edge from your activity, and the zest from your life, and will consign you to morose enthusiasm. Think of our own illustrious Abercrombie, and be sure it is not so. Was his professional success less marked, are his medical works less classical, will his reputation be less bright, because he could write thus :—"On these important subjects, I would more particularly address myself to that interesting class, for whom this work (on the Intellectual Powers) is chiefly intended, the younger members of the Medical Profession. The considerations which have been submitted to them, while they appear to carry the authority of truth, are applicable at once to their scientific investigations, and to those great inquiries which relate to the principles of moral and religious belief. The Medical observer, in an especial manner, has facts at all times before him which are, in the highest degree, calculated to fix his deep and serious attention. Let him resign his mind to the influence of these truths, and learn to rise, in humble adoration, to the Almighty Being of whom they witness ; and, familiar as he is with human suffering and death, let him learn to estimate the value of those truths, which have power to heal the broken heart, and to cheer the bed of death with the prospect of immortality." And He himself thus ever lived on earnestly under the influence of Things unseen by his mortal eye :—till death called him, and he went ; leaving each to exclaim, with clearer sense, I trust, than Tully had :—"O praeclarum diem, cum ad ILLUD divinum animorum concilium cœtumque proficiscar ; cumque ex hâc turbâ et colluvione discedam!"